/386 cont./

539 the jaguar stood up and went in the direction the ant bear had
825 gone. The ant bear was inside the mountain and was singing. The jaguar went into the house. Singing, the ant bear came along with his back to the door. As he was coming, the jaguar seized him. He ate some of his leg. When he had eaten, he let go and went home. The termites made the ant bear well again. When he had recovered, the ant bear got up.

The little ant-bear (Myrmecophaga tetradactyla) said he would kill the jaguar. "Oh pshaw, you're no giant," the people said to him. "Then take magic poison along," the people told him. The little ant bear did as they said; he took magic poison in a gourd to Oka's house and placed the gourd in front of the door. Oka went out. When he caught sight of the gourd, he said, "That is something nice for me," and opened it. Then Oka became ill. The jaguar died.

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Chapter XIV.

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On the Question of the Original Home of the Karaiben.

I. Historical Data on the Bakaïrí.

101 In contrast to the East Bakaïrí /Bacairi/ of the Schingú, found first by our expedition of 1884 and 1887, I call the Bakaïrí west of the Paranatinga, long known to the Brazilians, the West
131 Bakaïrí. Today there is one village of them, to which our
[361] Antonio belongs, on the left bank of the Paranatinga, and a second one on the small tributary stream of the Arinos, the Rio Novo, where Reginaldo ruled as chief and where in 1884 we made
• [464] our first acquaintance with the tribe. A few individuals, whom one can count on one's fingers, however, are to be found as workers on one fazenda or another in the western source-region of the Paranatinga; there are also supposed to be a few on the Rio Preto in the vicinity of Diamantino, who represent the
131 remains of a former settlement. At any rate, since the Arinos
133 and Paranatinga flow into the Tapajoz /Tapajós/, the West

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114 361 the Rio S. Manuel and the Rio Paranatinga (officially named Rio Telles Pires), encountered the Bakairí of the Rio Novo and the Rio Paranatinga and those who had settled at the "Cabeceira do Chapadão." (31)

31. Antonio Pyrineus de Sousa, loc. cit., p. 70.

361 622 [249] 361 In the aldea situated on the Rio Novo there still lived at this time the old cacique, Reginaldo, who then wore a long, white beard. He had good plantations, he carried on some raising of cattle and horses, and he had a stand of rubber trees from which he had rubber sought. (32) A small group of

32. Ibid.

Bakairí from the Arinos region lived at this time on the Cabeceira do Pitão, a tributary of the Rio Arinos. They were the Bakairí, [423] André, and four fellow tribesmen who owned plantations and [464] worked as rubber workers. (33)

33. Ibid., pp. 70 and 71.

159 622 593 361 Meanwhile changes had taken place among the Rio Paranatinga Bakairí. Antonio was still cacique of the aldea, which was still at the same place, slightly downriver from the mouth of the São Manuel River on the Rio Paranatinga (Rio Telles Pires), where it had been set up after the death of Cacique Felipe. Since the aldea consisted at this time of seven houses, it may be assumed that Antonio still commanded a relatively large number of Bakairí. But he was no longer the sole ruler of all the Paranatinga Bakairí. The differences which 159 593 361 had already existed for a long time between Antonio and his stepson, José Coroado, had become intensified, and after a serious quarrel between them, José Coroado had left Antonio's

Bacairi SP?
Mato Grosso SP1

B 464 [551] Nine canoemen, recommended by Major Noronha, were recruited from the Bakairi. The nine included Paghuli, or Marcellino, and Apacanu, both of whom had lived on the Kuluseu before the withdrawal of the Bakairi to the post. Both of these men can speak Anahukua to some [191] [396] extent, and are the only men who know how to make bark canoes. Unfortunately, their Portuguese is poor, necessitating another interpreter. Their knowledge and skill in matters of river travel made them invaluable, however.

B 501 The Bakairi have the reputation of being the best canoemen of the region. The children are taught to paddle from infancy, and become extremely skillful in paddling the clumsy and heavy canoes. The paddle used is short and narrow, and a quick, short stroke is employed, the paddler shifting his paddle from one side to the other with every two or three strokes. Steering is accomplished more by the bowman than by the man in the stern. The use of the stern paddle as a rudder is not well understood. Poling is resorted to by the man in the bow when going up the stream, in which case the efforts of the man in the stern are given to guiding the canoe, which is accomplished by quick shifting of the paddling from one side to the other. Among the Bakairi, as indeed among all of the aborigines encountered, the women are as good paddlers as the men, but they never were seen poling.

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B M 114 As soon as our personnel was completed, with the addition of a young Italian explorer, Giacomo Anzil, who had been forced to abandon his project to reach the Amazon upon reaching the post, our baggage was transferred to the backs of oxen and mules, which were to transport it to the Kuluseu river. The men not concerned with driving the oxen went afoot. It was indeed an odd caravan. Mounted men busy with the oxen, men afoot carrying bows and arrows and guns, long-horned oxen, small mules, filed in a long line across the wastes of the plateau. All of the men wore a red kerchief wound about the head, and the usual bantering conversation was carried on. The Bakairi, of course, wore trousers [177] [29] and shirts, and even sandals made of old automobile tires, in imitation of the Brazilian camaradas.

As we moved eastward and slightly north, it became more often necessary to build bridges for the animals, across small but high-banked